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252 [222] thickly under the trees. Gathered in piles, they were beaten until broken, winnowed in baskets, and the meats taken home. Several women together parched them by tumbling with coals; then they were finally ground on the metate and again winnowed in baskets. This occupied a morning. At noon the ground meal was taken to the river bank, where it was put in a big hole, prepared by firmly patting down the sand. One woman alone proceeded to [463] leach the bitter meal; one who was specially versed in the technique. She was called "a woman with dry hands" (ica'l,ásilch, "dry hands"). She alone fetched water to pour through the meal, repeating the soaking as it drained away. All afternoon was required for this task. So long as the nuts remained bitter, the water poured on them continued foamy. When the liquid was finally clear, all the women cut the meal cake with sharp sticks, lifted out their portions, carefully scraped the sand from the bottom, and carried them home in baskets. This was eaten dry.

The little sour beans of the cholla cactus (? atŏ'ṭ; also the beans), ripening in March or early April (?), were pit roasted. These were placed on a flat rock in the mountains to be rolled about with a stick to remove the spines. The pit in which they were roasted was small (up to two feet in diameter, one foot deep), since the beans were only about the size of peanuts, and it was hard work to fill the hole. Flat stones were heated in the pit. Late in the evening the beans were put in the hole on a layer of branches of a certain green bush covering the hot stones. They were heaped higher than the surface of the ground, covered with another layer of the same bush, then more hot stones, and banked with a little dirt. A small fire was started over this to keep the stones hot. They were ready in the morning, when they were taken out to dry, while the women went off to gather more.

[222] Opuntia cactus fruit, which was rare in this locality, was [824] gathered in September. It was eaten only fresh, and was said to give the eater chills.[8] The prickly pear was rolled on the ground with a stick to remove the fine spines or brushed with a bit of sage bush. Tongs were unknown. It was split, peeled, and the 824 [845] [171] flesh eaten raw. (Sometimes the juice was squeezed on a white horse to make decorative spots.)

[8] Lloyd (p. 123) notes identical Pima opinion.

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gwĭdkŏl'sk, "they have power"; gwĭsĭ'ŏi'k, "one has power"; gwĭsĭde', "shaman."

In native theory dreaming was almost wholly unpremeditated. Quite rarely a man visited certain caves in which the spirits were known to dwell in order to induce dreams of them. But there was no such thing as deliberately going out to seek a vision (as distinguished from a dream). In fact, the only vision in a waking state known to my informants (that of the war tale below) came as involuntarily as the usual power-bestowing dream.

Dreams, by reason of their involuntary character, might come to anyone, but the evidence is that relatively few had dreams bestowing songs or the ability to cure, or to foretell or bewitch. Men shamans numbered only five or six at a time and those who bewitched even fewer. There is some question whether women were ever shamans. Similarly, singers, who had their gift by dreaming and were men alone, were a handful, orators even fewer, and there was but one war leader and one chief. The impression was that those who had power never numbered more than a score in the whole community. This does not mean that the rank and file did not have dreams of the same stereotyped sort, since, for instance, falling ill was commonly attributed to dreaming of the dead or of certain plants, and children were born as the result of dreams, but their dreams did not result in power or song. There was a saying that a handsome individual never dreamed of spirits. That, explained Kutox, my informant, accounted for himself!

Professional segmentation among those having power was marked. These individuals were set off from one another by the possession of discrete powers from particular spirits. Thus, Coyote and Buzzard gave power to cure, Eagle power to sing, Mocking Bird to orate, Frog to bewitch. The differentiation was not a quantitative one in the sense of some having more power, of having dreamed of more spirits, although this may have been true of shamans who cured. Dreaming of various spirits very probably occurred, as suggested by the fact that a single individual did dream more than one song cycle. Against this particularism in professional activity is the fact that while Buzzard,

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for instance, gave the ability to cure wounds caused by the Yavapai, he also gave clairvoyant power to discover the enemy's whereabouts. Further, it is not certain that shamans who cured and those who bewitched were different individuals. An explicit statement affirms that they were, but to the contrary is the fact that shamans who failed of a cure were accused of witchcraft. Perhaps the test would be if the word for curing shaman (gwĭsiðe') was also applied to the witch: I do not know. There was at least an overlapping of powers in that both shamans and song leaders dreamed songs, the shamans sometimes singing for entertainment like song leaders.

Ordinarily the dream first came in early childhood, but it could be had by an adult. At any rate, it is clear that it was not connected in any way with puberty. The spirit visitation recurred to the dreamer over a long period. Further properties of curing were revealed; he was trained as orator or warrior, or more of the song was given him. During this time he must reveal his dream to no one. Not until the spirits pronounced his preparation complete could he use the powers they granted; otherwise they were angered and withdrew their gifts. The following statements of informants will illustrated these points.

Any man, even a child, might be asleep. Some bird or animal likes his ways and takes him way up in his dream. A child would not speak of his dream until he was a man. He dreams repeatedly of the same bird. When the bird has shown him everything, he tells the lad to begin singing and curing. The lad would then be in his late twenties.

A man started dreaming when he was a child if the spirit liked him. When he began to get gray, he realized what he had been taught and then began to cure.

A man returning from hunting, tired, might lie down to dream that some bird comes to him and sings. When he gets home he may dream again that the bird comes and takes him to a mountain where there is singing and dancing. Men do not tell what happens on these occasions. Such a man always wants to sleep so as to dream again as quickly as possible. Even if they are off to war, when it is dangerous to sleep, such a man persists. Then they know he is dreaming of these things. They would ask him but he would not tell. He dreams he is taken off into the mountains and shown the enemy. One does not tell of his dreams until he is turning gray. Then he tells just a little, but he never tells what kind of bird it was.

Men would not tell plainly of what animal or other spirit they had dreamed. They did not name it in the song but would nickname it and hint at its behavior; then people would understand. Nothing was worn to show what it might be.